

in a mascot. Nav further unreasonable inferences may seriously affect the course of politics : should prices rise there are multitudes of voters who will hold the ministry in office to blame. Nor is science itself quite free from the illusion that happenings which transcend our powers of conception can be strung together by reason as cause and effect.

III. *Unhappiness*.—We enter here upon the workings of Conscience, that influence which through unhappiness—or the threat of unhappiness—controls all but the most lawless of men. Conscience appears to us in the guise of a judicial authority which commends or reproves us according as we obey or disobey certain rules of conduct or laws—it may be human or divine. But no rule or law affects our conscience unless it has been adopted by our will either as an original resolution of our own or on the authority of the society to which we belong. A Mohammedan does not repent of bigamy or a soldier of looting. The prick of conscience which leads to repentance results then, from a failure of the will to assert itself—a failure which our consciousness clearly portrays : it is unhappiness that arises from the dissatisfaction of the will, which resembles our other impulses in causing us distress if its cravings are unfulfilled. This feeling has been reinforced very potently the efforts of authorities, whether religious or civil, to restrain human

conduct from
disorder which would break up
society. But.
however useful to the community.
repentance is
unhappiness to the individual. to one
of sensi-
tive character it may indeed be
torturing anguish.

Misery rather than unhappiness is
the lot of
those who are afflicted with imperious
impulses
that conscious will impels them not
only to